The reason of this is, that the false Christ acknowledges  
neither sacrifice nor atonement. The False Prophet  
aims, like the High Priest of the heathen, to exalt his  
god. He brings back idolatry. He is inferior to the  
first Wild Beast, in that he is not slain: hence  
wonder and worship do not pursue him.  
 The true prophet spoke in the name and by the inspiration of the true God. He bore His commands to men:  
he sought to exalt the name of the true God. But the  
False Prophet would say, “Let us go after *other gods*”  
(Deut. xiii. 2; xviii. 20).  
 The proper title, then, of the second Wild Beast is  
“the False Prophet.” As regards the first Wild Beast  
he is his counsellor, trusted in all things. To sustain a kingdom, especially one of world-wide extent  
as this is, counsel and power are both needed: eyes to  
see, horns to execute. They are united by God in His  
kingdom. Jesus is first seen as the *Priest* amid the  
lamps, then as the *Prophet* opening the book, and finally  
as the *King* coming forth from the sky. The King, the  
Priest, and the Prophet, in the Hebrew state were all  
subject to God. In Satan’s arrangement, the Prophet  
succeeds the King; the Priest is rejected, and with Him  
the true God.  
 He comes up out of the *earth*, or out of the *land;*in opposition to the first Wild Beast, who ascends out  
of the *sea*. If the sea be figuratively taken, it means  
the Gentiles; if the land be symbolic, it intends the  
Jews. If the sea mean, as in Hebrew, the west: the  
land intends the east. But I prefer to take it literally.  
The Antichrist will rise, like Jonah, out of the sea.  
The false prophet rises out of the earth, as Samuel. Is  
not this “*the man from the earth*,” the oppressor of  
Ps. x. 18?  
 What mean the “two horns like a lamb”?  
 1. They are not great horns of fury and strength,